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The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KOreshan UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitistic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates, communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is replaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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ESTERO, FLA., MAY 29, 1906. A. K. 66.

Whole No. 660

The Final Fruition of the Christian Age.

The Promised Salvation of the Body; the Attainment of Immortality in the Flesh; the Central Absorption and the Order of the Golden Bowl.

KORESH.

THOSE WHO WILL CONSTITUTE the fruit of immortality in this coming fruition of the dispensation, are they who at the beginning of the Christian era were impregnated with the Holy Spirit. We have too often reiterated the affirmation, to require additional emphasis, that the Holy Spirit was the seminal essence of Deity, and that by its influence was initiated that operation called regeneration, utterly misapprehended by the theologians and doctors of divinity. Re-generation is a process beginning with the impregnation of the church at its inauguration, and ending with the new birth—the birth of the Sons of God at the end of the dispensation. In considering the new birth, it is well that we here again define the distinction between the birth into the spiritual life which obtained with the outpouring of the "Holy Ghost" nineteen hundred years ago, and the new birth of the immortal body to obtain now, after the process of regeneration (re-production) has brought us to the period of that metamorphosis which changes this corruptible to incorruptibility, and this mortal to immortality, thus making of this dying fabric the living product of God's own Arch-natural life, the fruition of the Tree of Life.

The spiritual birth, which ended the Jewish dispensation and brought forth its fruit in the spiritual life of such as received the "Holy Ghost," merely paved the way for a further process of development which would end in the restoration of the body, as that new birth had brought to life the spirit which still left the body to be brought to life at the end of the age in the final restoration of the remnant. Paul had a clear

conception of the difference between that birth and the more perfect one to obtain when the time should be ripe for the resurrection of the body. "The whole creation," said Paul, "groaneth and travaileth in birth until now; and not only they, but we, who have the first-fruits of the spirit, even we ourselves groan within ourselves, waiting for the sonship, to wit, the redemption of our body."

In the common translation sonship is rendered adoption; but the word does not occur in the original. It is *whiouthesian*, which means the putting on of the Son. Sin caused the mortality of the body, therefore the redemption is not complete until the body is redeemed. Creation waits, then, for the final process of regeneration to bring forth the immortal body; and to those who seek for immortality, the reward will be eternal life. We find a class of people today who are looking for immortality in the body, with the expectation that when it obtains it will have taken the condition for the purpose of remaining in the flesh and upon the physical earth indefinitely, because, being devoid of spiritual conception and fixed in the false conception of naturalism and materialism, the love of life is confined to the material world. There is a spiritual state more refined and beautiful than any condition that can be conceived of in the natural world. It is into the spiritual world that the fruition of the age is transposed when it is ripe for the transition. This state is only entered upon through the ripening of the personality into immortal life, which means life and death—death to the old man, the "man of sin," and life to the new man, the

life to the body which can never die, but which is in the condition to be dematerialized and transited to the life in the spiritual world, which when attained is the eternal life from which there is never any retraction nor any departure.

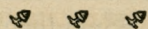
Immortal life is the product of the operation of the Messianic law. The Son of God raised up among men periodically to sit upon the throne of the Father, is both a new and a created Son, and the same Son, though this statement has the appearance of a paradox. God generates his own offspring by the powers of creation, that creation being by the processes of generation through conception and gestation, which finally bring the Son of God to his birth as an infant. As the infant develops he attains the Fatherhood through the influx of the Father's life into him, by which influx the invisible Godhood becomes one with the visible Godhood, in which the spiritual and the natural are conspicuously and consciously one. The Son attains to Godhood and is absorbed into the invisible Divinity, which is not *without* but *within* the Son. No man hath seen God (the invisible) at any time. The only begotten Son, in the bosom of the Father, hath he declared him. The Son is Jehovah; God the Eloah is the invisible in the Son, the Jehovah. The Son can be seen; and he becomes the Father through his power to beget for regeneration.

In the Messianic law we find the periodical centralization of those forces and operations which conspire to bring into being the Son of God, who has his perfect fulfilment in the production of the only begotten Son of God every time the sign Aries culminates in its own constellation; this is always when the movement called the precession of the equinoxes has completed a full revolution, which is once in about twenty-four thousand years. There are, however, other Messianic periods, when the appointed men attain to immortality by overcoming, and of whom it is declared: "He that overcometh shall inherit all things; and I will be his God, and he shall be my Son." Such an appearance culminates at the end of the age, now here. The Shepherd appears as this Messianic presence, and fulfils the hopes of those who are looking for the Sign of the Son of man in heaven.

There is an absorption which completes the centralization of the forces of being. It is the absorption of the regenerated Son, made the Son by regeneration, and by that final overcoming which enables men to attain immortal life through the fulfilment of the laws of life, which are only known through the revelations of the divine science. The Messianic law is the coördinate of that law which regenerates the many Sons of God, and through dematerialization and absorption transposes them into the eternal world of Deities into which the fruition of the created order of Melchizedek is transited.

The process of the absorption and transition of the Son into the central Divinity, making of the Son the heir to the eternal and central throne, is quite different from the transition of the many Sons of God, who by inheritance become the multiplied offspring of the Son of God, who becomes the Father through development and the inheritance of his Father's throne. When the fruit of the Tree of Life obtains in the production of the multiplied Sons of God, they will remain in the natural plane of existence only so long as necessary to perfect the establishment of the Eternal in the earth. The Sons of God will be the Arch-natural beings crowned with everlasting life, they being the Sons of the universe, the offspring of God and Sons by inheritance, not by adoption; Sons by the processes of regeneration from the Son of God, who was the promised Seed, and who came into the world to be planted that he might reproduce his offspring.

Preparatory to the manifestation of the Sons of God, the order of Melchizedek, there is to be manifest a little group which belongs to the primary organic cell, and which is to flow into the central reservoir, into the initial focus and contort of dissolution and organic initiation, by which the group becomes one with the organic nucleus, precluding the possibility of its reappearing in the form of immortal life in the flesh, but in the Womanhood of the imperial Center of organic glory to be revealed in the Motherhood of the creative power. This highest condition signifies a greater attainment, even, than the approach to the visible Sonship. It demands greater sacrifice, greater love, greater devotion, and separation from the tendencies of the mortal flesh. This is the ORDER OF THE GOLDEN BOWL; and its initiates are to be doubly consecrated to the provisions of the law as enunciated by the Messenger of the Covenant.



THE SCIENCE OF THE ATONEMENT.

The Law of Conjunctive Unity of God and Man as Typified in the Rites of the Hebrews.

KORESH.

IF THIS TABERNACLE was a portrayal of the humanity of God, then the pollution from which it is to be clarified must be that of the Divine-Human, and the transformation of that humanity to a sinful humanity. This being true, we may see the consistency of the doctrine as set forth in the type, and as prophetically taught by the Christ and his Apostles. It will be remembered that the sacrifices were the best products of husbandry, and were always to be without spot or blemish. They represented the original sinless state in which man was created before the fall. The killing of the animal and its death represented the transformation of the state of innocence and purity through the sensual affections to the various degrees of human

degeneracy, until the final death of the sensual desire. The blood of these animals sprinkled upon the sanctuary symbolized the unholy aspirations of the church itself, ascending from the false doctrines into which it had fallen, and the centralization of these doctrines with the coincident life, in the manifest product of such unholy inclinations of the mind; namely, "the man of sin"—the man who takes upon himself the sins of the world. This "man of sin" can be nothing less than the putting of the sensual nature into the very body of God, the Tabernacle of the Most High, the Lord Christ being this "man of sin."

The entire Christian world believes in the coming of the Lord. The world outside of the Christian church is looking for some great, marked, special event as the culminating one of the age, which shall define the demarkation of the old and the new. The Adventists believe that they touched the key-note when they struck the idea that the period which has elapsed since their calculation from Miller's standpoint, to the year 1843 or 1844, was a period in which the sanctuary was being cleansed. In a sense they did, but they failed to understand or explain the type, and thus they are as far from the truth as they were when they made their ascension robes; and at the manifestation of the Lord they will be so wedded to their false doctrines, in which they have confirmed themselves, that they will reject him when he appears.

The man through whom the Lord will manifest himself must be born into the world through the law of natural and sensual propagation. His parentage must be perfectly natural, both as to the male and female; he must be born in sin and shapen in iniquity, according to the law of sensual propagation. He must live in a certain degree of obscurity as to his true mission, at least to the world in general, for a period of years, during which time the sanctuary is being cleansed; in other words, while the pure doctrine of truth is being formulated and perfected in his mind; after that he will declare it publicly to the world.

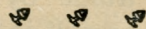
Miller was correct in his calculation only so far as the system of solar chronology has modified time reckonings from the lunar chronology, which was employed by the Jews and Christians until Christianity went over to paganism. He made a mistake of about five years, the birth of the Messenger of the Covenant being about five years prior to the time set by him for the advent of the Lord. We have therefore completed the time for the purification of the sanctuary and the manifestation of the Messenger. The vital mistake of the Adventists is, that in their idea of the cleansing of the sanctuary they imagine the sanctuary to be out of sight somewhere in an imaginary heaven; while the truth is, the sanctuary which is to be cleansed is to be in the earth. It is the passing over of the divine man

from the Melchizediacal to the Levitical order, revealed in his present coming, which thus constitutes him the fulfilment of the Levitical priesthood.

According to all the teachings of the Old and the New Testament, the Lord Jesus should descend into the race and take upon himself the actual state of the fallen nature, as typified by the pollution of the sanctuary. He should overcome the sinful nature he thus acquires, and, through his overcoming, be enabled to lead the race into immortal life through his own purification, as typified by the purification of the high priest. We urge upon the inquirer the importance of remembering that the sanctuary, the type of the Divine-Human, became polluted by the constant sprinkling of the blood of the animals killed for sacrifice. The animals, as before stated, were representations of the desires, affections, or loves; the natural or sensual desires which led the race down into sin and to the fall. The blood signified doctrines formulated to conform to the sensual desires, and therefore created to sustain them in their evil lives by the perversion of the truth in such a manner as to make it appear to uphold and support the kind of life leading to the sensual nature.

At the end of the year the high priest performed the office of cleansing the sanctuary. The end of the year was a type of the end of the dispensation. If the tabernacle, in which was the ark of the covenant and the two tables of stone, was a type of the Divine-Human as incarnated in the Lord Jesus, the Christ, who was the very Word made flesh, and its pollution signified the pollution of that humanity, how was the transformation effected? We have already analyzed the figure or type, and have partially made the application. As we have before stated, Jesus as manifest to the world was the perfected man of many previous embodiments, through which he became involved as the perfect Word. He reached the stage of his being in which he became the generated man, the divine man, the living man, and the parent of the new genus to proceed from the implantation of his life in the race. In other portions of this article we have shown how this planting was accomplished; but, as this is a new truth to the present age, it is profitable to repeat it in this connection.

(TO BE CONTINUED.)



THE HUMAN Zodiac is, strictly speaking, the Tree of Life, which is the animal life of God. That there may be no dispute on the question of the animal life of God, and for the benefit of the Biblical student especially, we call attention to the fact that the Lord is the Lamb of God; that he is the Lion of the tribe of Judah; that he is the White Horse; that he is the Serpent; that is, divine wisdom. We could point to many passages to verify the statement that all the animal sacrifices of the Jewish dispensation pointed to the various animal characteristics of the Lord's life.

New Century Studies and Reviews

Lucie Page Borden

THE CATHOLIC REVOLT IN FRANCE.

Apparent Strength of the Catholic Priesthood; Efforts to Control in America; Establishment of the New Religion.

THAT ARMED RESISTANCE was made to the execution of the laws passed recently against the Catholics is very well known. At the church of St. Clotilde there were riots and arrests because it was made public that an inventory of the property belonging to the diocese would be made by the state. The French Catholics are incited to two thefts—they want to steal the support of the clergy from the state, and they also want to steal their own souls from hell. The church does not need the state's support in the form of money and franchises to the clergy, who have been given even their postage by a benevolent government. The revenues of the state have been placed where they were not needed to swell the income of a clergy better dressed and better fed than three fourths of the population. This is the French ministry's view. Why, then, do Catholics revolt? Because the priesthood is sacred, and in the eyes of French parishioners it needs to be endowed with the goods of the state as well as of the church.

How has the Catholic clergy obtained such an influence and such a hold upon the affections of the people? Because the priest's compact with heaven is supposed to admit others to its portals. His influence with heaven is what counts. The terrors of the future state hang over everybody, and the simple absolution of the soul accorded to those who die in the order of sanctity make them very willing to uphold the Catholic power and to strengthen it in the state. In the church of St. Clotilde there were some of the most noted literary men in France, some of the old aristocrats resisting the governmental authorities. Why? So that the old superstitions of the past might live in the future; so that more children might be born and die under the influence of the Catholic denomination, which had its grip on the throat of Napoleon as well as of the rest of the nation.

Catholicism must abide by the decisions of the government in France as well as in America, or it must fight to resist its edicts. The United States was peopled by emigrants who founded this country in the name of freedom. They wished to speak above a whisper in their conventicles. They wished to worship in the name of liberty. It was a protest against clericalism carried to excess in the English parliaments. When Catholic supremacy is thwarted in one place it looks about for another loophole of escape. When it is thwarted in France it comes to America. But if the spirit of the pilgrim fathers is in this country, it will cause every good American to rise in revolt against the establish-

ment of more powerful factions in the name of Catholicism.

The Catholic revolt in France may transfer the center of operations from that country to America, but it will be found that every drop of American blood will be spilled before the Catholic clergy can control this country; and if "Rum, Romanism, and Rebellion," a phrase which cost one man the Presidential office, means anything, it will be some time before the Catholic power gets its seat at the nation's capital. A good many persons think President Roosevelt is too puritanical in what they call his omniscience. Mr. Julian Hawthorne said the President's speech on the Man with the Muck Rake was merely a collection of copy book maxims. In heaven's name, let us have more such speeches even if the *New York American's* correspondent does not improve the opportunity to discuss it without making it very evident that Mr. Hearst would not use copy book maxims. Let us have some return to purity of government without anarchy, without tyranny, without puritanical cant, and without party strife to cost the President his seat if possible, unless he be willing to cater to the worst element in American politics. The separation of church and state in France has proved that Catholicism had a stronger hold than was thought on its people; also that it has been so long entrenched in the hearts of the peasants that they are willing to take up arms in its behalf.

In order to establish a new religion, the strongest supporters of the old must perish. Was not this made apparent in the destruction of Jerusalem? If Koreshanity is to be strengthened and established, a good many obstacles in its way will have to be removed. We shall expect wars and seismic disasters and various other great catastrophes. Perhaps the American continent will be upheaved. Perhaps the coast will sink, but there is this relief for an overburdened public: The spirits of the dead are not far off, not destined to be out of the conflict, not anywhere except in humanity. The more the people perish off the face of the earth, the greater the interior life of the remainder of the nation. The survivors are those who have had their spiritual life intensified and their activities redoubled. When the population is thinned out, there will be more spiritual force but fewer persons to crowd the great cities and exhaust the resources of the globe.

The Womanhood of the New Age.

PHILLIP GILBERT HAMILTON has defined the intellectual life as the constant preference for high thoughts over low. The object of the clubs conducted by women and for women is to stimulate them to lead the intellectual life. Nobody has ever thought of admitting a man to a woman's club, not even as an honorary member, because the man's desire is to rule wherever he is found. The Latin races produced Napoleon; the Greek race produced Alexander. The first was banished because he wanted to assimilate the

earth, but he could not digest it; so he had to go and be the companion of a keeper. The Greek wept for more worlds to conquer, having subjugated this. These are examples of the male instinct. The Teutons have produced a Kaiser who takes his way through the serried ranks of a soldiery instructed that the empire is ruled by "Me und Gott."

The English race has produced—what? A Queen Elizabeth. She was the first woman to step upon the cloak of the man. Her reign is called the Golden Age of English Letters. Her rule has demonstrated beyond a doubt that, *dux femina facta*, a nation stands as well at home and abroad as under the guidance of a chief like Napoleon, who was accused of slaying all the first born of France like the destroying angel who claimed the flower of the Egyptian youth. The glory of English Literature comes in with Elizabeth. She counts among the stars in her galaxy the greatest poet of all, "Sweetest Shakespeare, Fancy's child, warbling his native wood notes wild;" the illustrious Sidney, and Spencer, who wrote the Fairy Queen to chant her praises, a monument more enduring than brass.

If Queen Elizabeth could rule, so could Victoria. She is the sovereign who prayed for peace during one of the most disastrous wars invoked by her ministers. It is only fair to say that if Victoria's counsels had swayed the nation, that war would have been averted by a more conciliatory policy. In any case, it is true that England reached the zenith of her commercial prosperity under a woman, just as she did the apex of her intellectual development.

Now the astrologers tell us that the Golden Age is just at hand, when the sign Aries passes into the constellation Aquarius, and the great Mazzarothic cycle as defined by the precession of the equinoxes has reached the climax of material power and splendor in earth. Would it not be strange if the Golden Age should open under the auspices of woman? A woman may not be able to keep her top bureau drawer in order, but she can sometimes say with Zenobia, "I feel within me the will and the power to bless it were it mine," meaning the whole world, for to bless and help should be the function of the womanhood of the new age.

The Matchless Beauty and Value of Koreshanity.

THE DOCTRINES of Koreshanity are adapted to appeal to the masses. They are full of purity and beauty; while a highly cultivated mind may take delight in them, the most ignorant may find something to elevate its aspirations. The wisdom of the ages has been poured out freely that all may take. The richness and beauty of the Hindoo lore have often been cited; but there is nothing in the teachings of Buddha to compare with the truths that are now brought forward in this age of the world. The incomparable delight of solving natural problems by an infallible standard is an intellectual treat. The adjectives lavished on the infinite universe speak of its grandeur and its ennobling properties to the mind which contemplates it in its entirety.

What can be more fruitless than to speak of the entirety of a world that is unlimited? The entirety of things must be simply that, and therefore limited. It is impossible to have the whole of anything and not have a limit.

The ennobling properties of an illogical proposition are not quite obvious. The grandeur of the stars is often mentioned by the poets. Because they contribute to the beauty of the summer sky and light up the cold nights of winter? Oh! no. Because they are millions of miles distant in an amphitheatre of space; and moreover they are great worlds floating in the ether. Now this view of the stars might be ennobling did it but bring one face to face with the majesty of Deity. In what does it consist? In his power of revealing himself. Then an infinite universe which it staggers the human intellect to conceive, must beget no rapture for it argues a God past finding out and infinite.

If God did not reveal himself, how could he come into rapport with humanity in order to renew the substance of his own life? It is absolutely necessary that he should build himself up by absorbing his creatures.

Factors of Social Success.

WHEN MRS. O'JANITOR has an invitation to a big swell dinner she comes home after the event in high spirits. First, she gets up a superfine, extra plate of fish for her friend and neighbor, Mrs. Flattery, who comes and eats it with pleasure, until suddenly she is confronted with the fact that her friend had ducks at the Champagne House on Tuesday. Then the fish loses its flavor. When Mrs. Flattery has gone, the social leader of the flats tells Jimmy to run up and down the street and to play with the neighbors' children for an hour or two. Is she shrewd or not? She thinks the poor little boy will have an airing after being in the close, overheated school room all day. It does not seem to strike her that Jimmy's mind is too full of the ducks to keep still, nor that her own popularity will be doubled by all the invitations thrust upon her by those who want to find out how they put on the knives and forks at the Champagne House, and whether the napkins were folded straight or crisscross.

When Jimmy is back after his peregrinations, his mother says to go down to the corner grocery and ask Mrs. Tool to come for a bit of supper with the rest of the crowd. When they come in and see the fried pork and onions they feel happy till suddenly they find themselves asked to dwell upon the number of courses at the dinner. The pork shrinks into small and smaller proportions after the introduction of the terrapin. Good Mrs. Tool thinks to herself, "Tomorrow I shall ask my best crony to dinner, and let her know all about the Champagne House. I can shine by reflected light, whether the moon does or not." So can a great many other people.

There is nothing so important at the present time as to study the physical cosmos, where the great laws presiding over human destiny may be deciphered.

General Contributions

THE REVELATION OF GOD'S NEW NAME.

The Light of the New Age Emanates From the Anointed Personality; Confession of the Name, and the Promised Inheritance.

BERTHALDINE, MATRONA.

THE BOOK OF THE GENERATION of the Lord Jesus, the lineage of his cycle of self-reproduction, indicates the pathway of God's walk with men. It describes the King's highway of holiness leading to its alpha and omega, immortal manhood, the Gods' pediment of eternal life. The rest-point of this pediment makes God all-mighty to save and strong to deliver, being in full dominion of all the forces of life and death. To what end is this dominion? All things richly to enjoy in the fellowship of kindred minds.

It is not good for man to be alone; hence the creation of a matrix for the perpetuation of himself in the fellowship of his kind. This matrix of the God-Man is the product of his expressed inherent divine Maternity, the ruling divinity that shapes his ends. She is ever in the embrace of his supreme affection as the complement and conservator of himself, and descried by him in his extremity as his divine wisdom. Man, the wizard of the universe, is the head and heart of wisdom. As God he knows eternally the alpha and omega of his being, and guards his man of destiny in the way of the Tree of Life with cherubim and flaming sword.

The tree or matrix of his holy seed yields her timely fruit for his final home consumption, and leaves the swine of mortality to feed on the waste and to become good after their kind. God the consumer and man the consumed became one in a solar nucleus, called "a city set upon a hill" to give light to a world to be made new by its renewing forces. This world is made new by the early and latter rains; and the sun of its era is seen by worlds yet unenlightened and unredeemed, as a solar annulus yielding light neither of sun nor moon, but of the Lord God, the Lamb which taketh away the sin of the world. This world in no sense of sin is the true land of the free and the home of the brave to nations yet unborn.

The grandest of all renewed eras is now dawning. God has once more clothed himself with the light of divine-natural science as with a garment. This light he will reduce to the solid flesh of his own immortal manhood expressed as the glory of his body, the church. This church is the product and sustenance of his own inherent, eternal, divine Motherhood. She was hidden in the beginning of the creation of the divine kingdom of the Gods in earth. These Gods made the man in their own image and likeness ere "they all died like men" for the reproduction of the one seed man of their kind. He, the Seed, was planted in their elected matrix, and now is coming again, bringing his sheaves of men

ripening to become like himself—divinities in human forms, divine in image and in likeness.

This great salvation of men required a complete disintegration and dissemination of the holy seed man. He, the resurrection of the millions of entities once constituting the formate lives of the Gods, required the entire Christian era for the extension of their life lines to the outermost confines of the earth. Here lies the outer man in his extremity of weakness and wickedness. Thither went the prodigal son for his restoration to the divine Fatherhood, continent in the Motherhood of his church. As the circumferential man, the prodigal who has fed swine awakes to a consciousness of his divine origin and destiny of restored unity with his Father-Mother Deity. He then arises to the necessities of this inner consciousness, and in recognition of this holiest, his divine Maternity, illumined by the science of the law, he is caught up to the throne of God and the Lamb, born of the maternal spirit. Enthroned he draws, and as a natural man is drawn by obedience to the law, in works meet for repentance, till God and man are seen as one by all who hear his voice.

Being the irresistible and non-refutable limit of all things, before him every knee must bow, and every tongue confess him as the name of God and the name of the city of his God. The enjoyment of God and the all things of God necessitates man's attraction to all things for their divine good of divine use. It is for the God-Man by his radiant forces to enter into, absorb, and be absorbed by everything that it may in God's own time serve the specific divine purpose of its existence. This touch of the Gods by man gives every existing thing a beauty of usefulness to be learned and loved for his name's sake, for the sake of him who called all from darkness into his marvelous light, and made every form of life anew, worth knowing and loving. The known use of every existing thing gives to the Gods the power, the love, which restores all life to that central composite photograph which stands forth as the living picture, the revelator of their unified supernal glory, named Haveh, the Mother of all living. In this love-restored fountain of life the Gods renew their youth and issue as the immortal Sons. "Full armed," they are said to spring from the head of Jove. The birthright was allotted to Joseph; blood-bought, he will sell it not. Its divine use is to repopulate the earth with the Sons of God. His Gentile bride is black but comely to the eye of his understanding, for he has the divine wisdom of the Gods. Born of wisdom, in the understanding of the law, the dusky sons of men,—black from sin's dominion, will be transformed by the renewing of their minds.

To see the God of wisdom, the Shepherd from Joseph, is to see God's face and die. To know his name and lineage kills all mortal loves and passions, and awakens men who slept, to hope that maketh not ashamed. The Shepherd's call in trumpet tones thundering the science of the Mosaic law, is awakening the dead. They arise to be loosed from their bonds, to gird up their loins. They lay aside every weight and

the sins that so easily beset them. They run for the prize, the mark of their high calling in Christ Jesus, the putting on of the Son. This is the victory, the final work of all rational faith. It is an attainment compared with which all else is as dross. Winning Christ is winning Sonship divine in image and in likeness.

It means the doing of the "greater things," which mortals fall short of even conceiving. They saw the Lord heal the sick, raise the dead, give sight to the blind. They saw him go out by the new and living way, and felt the endowment of his powers which have made them conquerors in the hells, and to serve as kings and as priests all the nations of earth. What greater things they are yet to see stand now revealed in the light of science, which is blinding the owls and the bats of modern Christendom. In the great scattering by the coming strong and mighty mind of the spirit of the new age, the mists will roll away. "There shall be no more mystery." The science of the laws of life and of immortality brought to light by the gospel of the divine kingdom in earth, provides for the timely end of all mystery. Students of the occult will be left without a duty to themselves or their neighbors, save to be doers of the word.

The Lord will have men become acquainted with himself. He will come out of his hiding place and scientifically introduce himself as the legitimate heir to the throne of human mentality, and take his seat of dominion in the rational faculties and affections of men. This is the only throne worth the having to a God such as is the God of Israel, the Savior. Having mind enough that is Godly enough to control matter, this God will subdue all things to himself by subjecting them to the laws of the kingdom of their divine uses. He will enter into covenant relationship with every man ready to let his mind, which was also in Christ Jesus, be in him. When the mind that was in Christ Jesus and is also in his "new Name," gets into men they will delight in the law and will learn war no more. They will turn their weapons of war into ploughshares, and their spears into pruning-hooks and all the implements of the useful arts of peace. Being full of perfect peace because of one illumined mind, and walking in the marvelous light of its science, a world of wonders will be brought forth, which mortal eyes have not seen, and of which mortal ears have not heard; for they have been held in reserve for the offspring of the Prince of Peace. God's own expressed divine Motherhood, of which the Prince becomes the King eternal and invisible, is the matrix for the regeneration of his kindred minds in the fellowship of his eternal order.

The Gods rejoice to see this day of the Lord. It means their full emancipation. As prisoners of hope cast down but not destroyed, they shall rise again as immortal men to be caught up to be with their Lord, in the dominion of a renewed universe. The begotten of God are to be born again. "Hope springs exultant on triumphant wing," anticipating this restoration to the liberty of the Sons of God. The begotten of God are

the unborn Gods, all "children of the most High," whose life is hid in the now present Christ. He, the Anointed of Jehovah, the God of Israel, whose throne is established from age to age, by the science of the law, is here "to restore all things." The Shepherd from Joseph, the sole Restorer, is the Stone of Israel, the radium light-bearer. When he consumes the veil of his mortal flesh, with which he has so long occulted himself from men, we shall see him with the light that lighteth every man that cometh into the world of his presence and kingdom. In the light of his genuine science he shall know and be known, and love and be loved to full satisfaction in his image and likeness.

The names of God are successive revelations of his glory, which bear men along from age to age and from glory to glory. From age to age God, the individual mentality of divine wisdom and love bearing the testimony of the keys of knowledge, walks with men as the sun of all souls. He causes day unto day to utter speeches, and night unto night to show knowledge.

Obedient unto death for the perpetuity of life, God in eternal accord with the law of seed-time and harvest, never leaves himself without the promised witness of his covenant relations with man. In due season his Watchman appears "to show forth knowledge," his daysman to utter the speech that creates a new world. Now in "due season," according to the clock of the universe, has the promised "Sign of the Son of man" appeared in the heavens of intellectual powers, as a sun and a shield. As the stars of the night are obliterated by the light of day, the intellectual lights of mortals, the false lights along the shore of time, are obliterated by the divine Sun of genuine science, inherent in the Sign of the Son of man, who was the Son of God. This passing era has been filled with the weeping and wailing of the mortal children of men crying for more light.

"The bright and morning Star," God-given to the overcomer of all fallacy and evil, is here as the desire of all nations for the supply of every need. His final consummation will effect his work of equitable distribution. Such measures as ye mete to him shall be meted unto you, good measure pressed down and running over. All the wicked will God destroy. Are you wicked? Are you ready to be destroyed as such? Are you ready to be transformed by the renewing of your mind and made perfect as your Father in heaven is perfect, thoroughly furnished unto all good works? Then confess his name, the "new name" of God and the City of his God, by doing his commandments.

The Manner of the Lord's Coming.

KORESH.

THE LORD COMES personally, first as an infant, differing only from the coming of the Lord Jesus in that now he must be born in sin and shapen in iniquity, by a purely natural birth. From this condition he overcomes and arises into his Messianic office through the purification of his life. This is the cleansing of the sanctuary. Then comes *again* the second coming. At the end of the process of purification, the Messenger of the Covenant will pass through his theocrasis; that is, the Elijah of this age will be translated, not alone, but with a chosen company who shall comprise a selected biologic battery. In the formation of this battery-cell, the pneumo-psychic energy of vibration will be communicated to the thousands who are sufficiently ripe to come under the overshadowing baptism.



In The Editorial Perspective.

THE EDITOR.



THE POLITICAL INFLUENCE and power of the Koreshan Unity in Lee County, Florida, are just now subjects of considerable concern and comment. The people of the County are stirred as never before; not even the incorporation of the Town of Estero aroused them to the degree of agitation that now prevails. The politicians of the County are face to face with a fact that must be reckoned with seriously. Fifty votes as a unit are a factor in this County of about eight hundred voters. The Koreshans hold the balance of power, and will use it. The agitation at present is over the results of the democratic primary election held on Tuesday, May 15. Our votes place a number of candidates ahead of their opponents; the results hinged upon the Koreshan Unity, and this act is freely acknowledged. We have made no secret of our intentions in the political affairs of this County and State. We said years ago that we would become a factor in the politics of Lee County. The politicians of the County never dreamed that we would ever aggregate a sufficient number of voters to amount to anything here. But our hopes may soon be realized; for it is altogether likely that ere long the Koreshans will greatly augment their voting power. It may not be many years ere we are in the *majority* in Lee County. Out of a population of about four thousand in Lee County there are now about eight hundred voters. In ten years Estero may contain more voters than that. But we create surprises with fifty votes even now, as may be seen from the following extracts from the *Ft. Myers Press*: "The returns are a surprise in some instances, as they always are in primary elections. The fact that the Koreshan Unity cast a solid vote of fifty-two broke into the calculations of many, as it was generally understood that they could not vote under the rules. The election inspectors, however, did not hold them to the rules of the call, which was made by the executive committee, and which was held to be strictly legal by the state committee, requiring a voter when challenged, to affirm that he believed in the principles of the democratic party, and that he supported the County, State, and National tickets in 1904, and would do the same in the coming election. All that the Koreshan voters pledged themselves to was to support the County and State tickets, leaving them to do as they pleased on the Congressional ticket. Their voting caused the greatest dissatisfaction, and much talk is being indulged in." It was noted that the candidate for representative "is in the lead, receiving the Koreshan vote of forty-six." Also, a candidate for collector is "leading in every precinct except three, with the Koreshan vote against him." And again, it is noted that the contest between two other candidates was close, one being elected by "a majority of thirty-nine. In this contest the Koreshan vote had a great bearing, and shows the power of this body in casting their vote as a unit." Thus it may be clearly seen that we exert considerable political influence in Lee County politics. But we find that at every turn we have to defend our rights as voters and citizens. Effort was made at the recent primary to

prevent us from voting. The ground of objection was that we voted for Roosevelt two years ago. It was apparent that all of the Estero precinct, except a very few, voted for the republican candidate for President; but how could it be known that any one person did or did not so vote? The challenge, if applied to each voter, would have been upon a mere conjectural basis. We supported the democratic ticket of the County and State in 1904, and pledged ourselves to support the State and local tickets at the coming election. We won our point at the polls, against the opposition to our voting, challenging the votes of non-Koreshans in this precinct, and requiring them also to take the same oath signed and sworn to by ourselves.

THE KORESHANS at Estero not only vote, but they vote as a *unit*. When we favor a candidate we make our votes count. It is well known in Lee County that we vote as a body—and thereby depends a story. It has come to light that the objection to our voting at the recent primary election, was not so much that we voted the national republican ticket in 1904, but that we vote as a unit. There is considerable talk at the County seat and other places about the influence of our solid vote; and it has been openly advocated that such a vote on our part is unconstitutional. It is held that DR. TEED as one man controls the Koreshan vote, and the Koreshan vote controls in Lee County; thus making the county subject to the influence and power of one man—and this is said to be unconstitutional. It is well for us to have something to say concerning this phase of the situation. To admit that the Koreshans stand together is saying a great deal for the influence of Koreshanity over the lives of the Koreshans. The people of this County are noting this fact. We *do* stand together; we pay taxes together, as a body; we are citizens of the same Community, with united sentiments and beliefs and purposes, and we expect to act together politically, though it cause some political aspirants to fall utterly. The facts of the situation as to our solid vote are these: The Estero Voters' League is a political organization; the Koreshan voters are members of it. It has its meetings. Speeches are made, and decisions are left to voters in convention. We act rationally on the several issues. We talk over our interests, and note the candidates that may or may not be antagonistic to our welfare. We will not vote for any one who may not favor our interests. We will vote for those men who are fair and able. We are looking out for our rights; and the Estero Voters' League exists for the purpose of arriving at safe conclusions after canvassing the field of facts before us. But why should the charge of unconstitutionality be made against our voting as a unit? Because there is opposition to our influence. The idea is thought of now because of the wish to curtail our influence if possible. The fact is we *are doing* what political parties throughout the land *try to do*—that is, lead their bodies to vote as units. Notwithstanding the fact that one man in Tammany Hall influences hundreds of thousands of votes, the democratic party keeps

very quiet about it. It is well known that political clubs exist every campaign, and their members are expected to vote all one way. The political boss of every state takes special pride in exerting "one man power," using all the corrupt schemes available; votes are purchased, and tricks are resorted to, campaign lies circulated, and everything possible done to influence votes. But if DR. TEED seems to advise his people to exercise care to vote as a unit (though he may not name the candidates, as he certainly did not do so in the recent primary), why—it's all wrong; it's unconstitutional! And if THE FLAMING SWORD exercises some influence in Lee County, even through these editorials, we may be charged with unfairness. What we intend to do is to purify the political atmosphere of our environment. But nothing is ever said of party publications, the great dailies, even the Hearst sheets, which endeavor not only to influence votes, but even the sentiment of the nation in favor of Hearst!

THE FACT that the Koreshans at Estero vote as a unit seems to be an innovation. A prominent citizen of Lee County has remarked that the Koreshans are introducing a new element in politics. We want to be an example to the world. We want the people to know that there can be such a thing as purity in politics. We vote as a unit because we have united interests. We have political choices to register, and if all the Koreshan citizens of Lee County vote as a body, we are but exercising our own rights as citizens. But why should we participate in Lee County politics? In the first place, it is evident that we act as citizens, not as heads of political organizations. Our influence is in the ballot, not through party machinery. We are voters, not bosses. The difference between our influence and the influence of politicians who seek to control because they want office, is a marked difference. There certainly can be no underhanded work on our part in going to the polls at every election, primary and general, and casting votes. But what may be said of the ordinary political organizations, the character of their control? Is not unfairness frequently resorted to? Are not campaign lies circulated? Are not funds used to disseminate literature, and even to purchase votes? The principle of unanimity on the part of the Koreshans may contrast strangely with the contests that take place, even in Lee County. If one examines the history of the Koreshan situation in this county for the past ten or twelve years, some good reasons may be seen for our standing together. Many have been the attempts to prevent the success of the Koreshans here. We have been secretly as well as openly opposed, and our interests jeopardized through efforts of others. We have seen the absolute necessity for standing for our rights. Through trickery and falsehood, the Estero post-office was taken from us. A small percentage of voters in the Estero precinct are non-Koreshans, but because of a political pull, they control the mail facilities of this community. We could enumerate many instances where, in the past, through lack of political influence, we have suffered at the hands of our opponents, but we forbear for the present. Suffice it to say that we are American citizens; we mean to see that our rights are protected. We are law-abiding. We pay our

taxes. Our people are educated; there is here no illiteracy. We are property owners, even the largest *resident* land-owners in Lee County. We have, therefore, larger interests and more at stake in Lee County than any other resident organization or corporation. We have political influence, and we propose to make it felt more in the future than ever before.

THE BALANCE of political power which has fallen to the lot of the Koreshans in Lee County is due to the strength of unity; and the reason that that balance of power means so much in the eyes of political leaders here, is that contests are often close in the primary election campaigns; and fifty votes or so thrown solidly on one side or another make a perceptible difference in the results. We represent a fair percentage of the voting population of the County. It may be stated for the benefit of our many readers outside of Lee County, that there is practically but one political party in Florida, and that is the democratic party. The socialists are gaining some ground; and sometimes an independent ticket may be put in the field. The several candidates at the primary elections are all of one party, and the votes of the people decide who shall run on the ticket for actual election to office. Thus it is evident that election at the primary is virtual election to office, for without opposition from members of another party, the ultimate election of a candidate successful at the primary is a foregone conclusion. But the Koreshan vote of over fifty in Lee County would settle some things both radically and quickly at the primaries. However, the Koreshan voters are under no system of compulsion or arbitrary demand. If a choice of DR. TEED is expressed and carried out through public sanction of the people of Estero, it is not that DR. TEED employs any driving force whatever. After years and years of association with him, we have yet to find any dissatisfaction on the part of his people at the character of his influence or methods in political affairs. DR. TEED's leadership of the Koreshans certainly appears strange in contrast with numerous employing concerns throughout the country, where employees are expected and asked, oftentimes under penalty of dismissal, to vote in accordance with the demands of the employers. The Koreshans are not employees of DR. TEED. We are associates; we are brothers; we own property in common, and our interests are one. We live together and we vote together; and we move together in the line of common purposes toward common aims and ends.

SINCE the above editorials were written, the executive committee of the democratic party of Lee County have seen fit to throw out the entire vote of the Estero precinct, including the votes of a number who had not previously participated in elections in Florida. This was not done without our protest. There was a determined effort to prevent our having anything to say regarding the naming of candidates to enter the field for the election in November. This means that the democratic political bosses of Lee County seek to prevent our use of political influence; they do not want so much to depend upon our vote. This by no means ends the matter of our voting power. It but adds another phase to the situation. It intensifies the situation, and must lead us to concerted action along a line which may yield us still greater results and augment our force and influence. The developments are decidedly interesting. In such times new issues spring to the front with numerous surprises.

The Open Court of Inquiry.

THE EDITOR.

Woman's Rights in Politics.

"I wish you would take time to give a few of the most salient reasons favoring woman suffrage, which we are now working for in this state (Oregon). What are the best and most effective reasons that can be used at the present time under present conditions? I know that in the day of Koreshanity there will be no such restrictions against woman as now exist."—J. F. I.

"Lucie Page Borden seems to stand for woman suffrage. What is the use of woman suffrage? What is the use of men voting? In a properly organized society there would not be anything to vote about. You do not vote in the Koreshan Unity about your Community affairs, do you? Voting is merely a register of disagreement. If you are a unity in reality you do not disagree, and you do not need to vote."—J. L. J.

Koreshanity stands for woman suffrage, for woman's rights, not only in politics, but in every sphere of activity. Woman is now barred from the poles because of man's dominance in the various lines of public affairs. The world has been long passing through man's age, the age of masculine dominance. The great majority of rulers is masculine; and men have been named and famed in spheres of achievement. Woman has been put under and kept under, subject to man according to traditions and customs. But the times are rapidly changing.

In the new age man and woman will be on the plane of political equality; that is, men and women will alike enjoy and exercise the rights and functions of the ballot. But even now it were better if women should vote and hold offices of public trust. We are asked for some of the most salient reasons why woman should vote under existing conditions. Politicians have now too long classed women with the insane, the idiots, and the criminals. The statutes read, in effect, that all adults over twenty-one years of age may vote, except the classes above named, *and women*.

Women are more strongly and emphatically inclined to reform in various lines than men at large. Women would vote for the abolition of many of the existing evils and vices; and if women should vote and hold office, it is apparent that the political atmosphere

would be purer. It is often argued that if women went to the polls they would descend to man's level in morals. If the polls should exercise such influence, it is strange that good men should uphold man suffrage.

It is apparent that there is much more order and better manners in the halls of public gathering, in the churches, and in the theatres—places where women are present, than in saloons and men's club rooms. Women call forth a certain degree of respect, even from hardened masculine characters. Woman's influence in the field of politics, in the spheres of law-making, in the offices of executive function, would be beneficent and wholesome.

On broad and general principles, it is apparent that woman should exercise the right of suffrage, because she is *capable*. Womankind constitutes about one-half the total adult population of the American nation; many women pay taxes; all women have as much moral right to voice their political sentiments at the polls as have men, for women are *human* beings, and feel subordination fully as much as men when compelled to take back seats. At present, woman is denied the right to vote; while despicable characters of the masculine order, and many illiterate and of acknowledged evil tendencies, are given the right to help choose representation in county, state, and national governments.

If the principles of the Declaration of Independence held good for men in the founding of the nation, they certainly hold good for women now. There are certain truths to be accepted and held as self-evident; there are certain principles of human rights that are as applicable to womankind as to the masculine half of the race. If man considers it necessary for his progress and welfare in industry and commerce and society, to vote, it should be apparent that in order to secure the same measure of liberty and protection of *her* rights in the various fields in which she is active, *woman* should enjoy and exercise the right and function of suffrage.

In the Koreshan Unity women vote the same as men. In Russia there has

long been government without voting; Russian government was despotic absolutism, and the rights of the people were not recognized, because their wish and will were not asked through the ballot. Voting is not a process of registering disagreement. The best way to find out what voting is, is to begin at the meaning of the word. The word is from the Latin *votum*, a vow, or wish. Balloting is merely expressing a preference, making the wish known, registering a choice.

When a man reaches a decision in his own mind, it is through processes similar to those by which a nation settles an issue by the ballot. The choice of the entities of the mind is asked and obtained, and the man's best judgment may be the result. There is use in voting. A scientifically organized society, such as Koreshanity is inaugurating, is founded upon the basis of the cosmic pattern, the pattern of the human anatomy and function; and in man there obtain in vital activities, the principles of the imperative mandate, the initiative, and the referendum. An enlightened people will be asked to express their choice as to the various measures proposed. The corpuscles of the body always have some answer to make to the demands of the brain.

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The Society Arch-Triumphant.

"I am still consumed with an intense desire to understand Koreshan Universology; and I write to ask what special advantage there is in belonging to the Investigative Society? Is a member entitled to ask any question prompted with assurance of its being answered, something like a correspondence class?"

"For a certain reason I have thought it wise not to be connected with the Koreshan Unity in any way (only as an outside honest investigator) until I could unreservedly and gladly unite with the undimmed trust and love I believe to be its due. I have this feeling yet, and though I send the annual dues of a member, I would still refrain from uniting without there is needed advantage in such membership. Will you kindly advise me as to this at your earliest convenience?"

The Society Arch-Triumphant is destined to lead to a great triumph. Its field of influence is to broaden and extend until it involves the power of

...NAMES AND ADDRESSES...

Friends in the following cities and towns may make Koreshan acquaintances, and obtain literature and information as to meetings, by addressing or calling on our representatives:

BALTIMORE, MD.—Mr. Henry N. Rahn, No. 534 E North Avenue.
BEAVER FALLS, PA.—Mr. A. L. McDonald, 1305 Fourth Avenue.
BRISTOL, TENN.—Mr. E. B. Webster, care of Ordway Mfg. Co.
CHICAGO, ILL.—Mrs. A. M. Miller, Cor. 60 st. and Rhodes Ave. Phone 4862 Wentworth.
OTTUMWA, IA.—Mr. Madison Warder.
KINGSTON, TEX.—Mr. N. C. Murray.
LIVERPOOL, ENG.—Mr. W. H. Chapman, Eberle Street, Vegetarian Restaurant.
ENON, O.—Mr. C. D. Shellabarger.
MELBOURNE, AUSTRALIA.—Mr. H. W. Mitchell, Cremorne St., Richmond.
NEW YORK, N. Y.—Mr. P. W. Campbell, 176 W 89th St.
PLEASANT GROVE, CAL.—Samuel M. Coppin.
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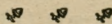
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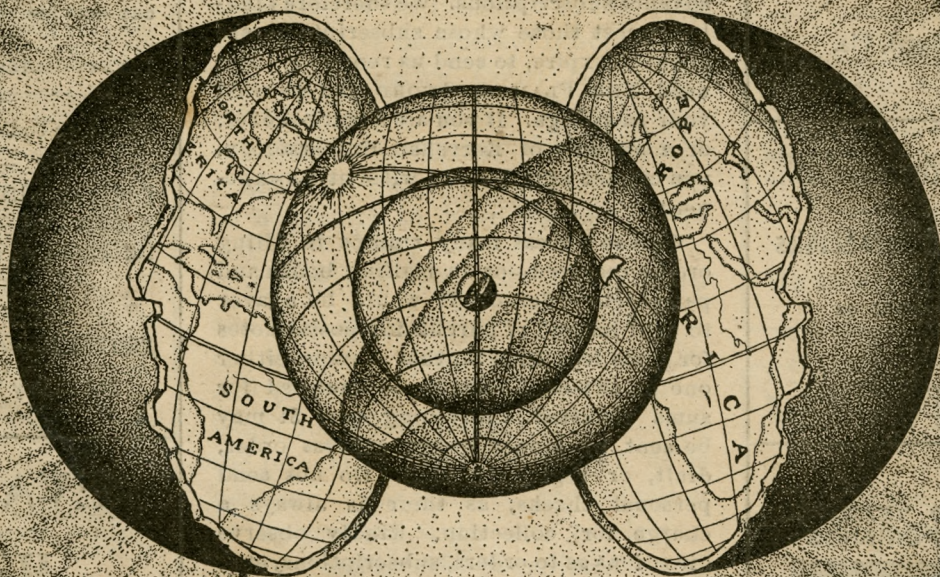
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